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**THE GREAT EXHIBITION
PRIZE ESSAY.**

THE GREAT EXHIBITION PRIZE ESSAY,

BY

THE REV. J. C. WHISH, M.A.,
INCUMBENT OF TRINITY CHURCH,
EAST PECKHAM, KENT.

Adjudicators.

THE REV. RICHARD MICHELL, B.D.,
Public Orator of the University of Oxford.

THE REV. ROBERT WALKER, M.A. F.R.S.,
Reader of Experimental Philosophy, Oxford.

Honour.

THE REV. J. A. EMERTON, D.D.,
Hanwell College, Middlesex.

LONDON:
LONGMAN, BROWN, GREEN AND LONGMANS.

1851.

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1864, Apr. 18.

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Pickman Duplicates.*

RICHARD KEYSER,

RED LION COURT, FLEET STREET.

TO
HIS ROYAL HIGHNESS PRINCE ALBERT,
AND
HER MAJESTY'S COMMISSIONERS,
BY
WHOSE PHILANTHROPIC EXERTIONS,
AND UNWEARIED ZEAL,
THE PALACE OF INDUSTRY
HAS BEEN COMPLETED, AND
NOW EMBRACES, WITHIN ITS CRYSTAL WALLS,
THE MANUFACTURES AND NATURAL PRODUCTIONS
OF ALL THE COUNTRIES OF THE WORLD,
THIS EFFORT,
TO SHOW
IN WHAT RESPECT THE UNION OF ALL NATIONS
IS CALCULATED
TO PROMOTE THE MORAL AND RELIGIOUS
WELFARE OF MANKIND;
AND THUS CONDUCE TO THE
GLORY OF GOD,
IS RESPECTFULLY DEDICATED, BY THEIR MOST
OBEDIENT HUMBLE SERVANT,
J. A. EMERTON.

PREFACE.

THE circumstance which led to the offer of a Prize for the best Essay on the Moral and Religious Tendency of the Union of all Nations at the Great Exhibition, will appear from the correspondence at the commencement of the work.

This proposition was made when the anticipations of a large portion of the community were adverse to the undertaking itself, although its original proposal had been most readily received by many of the first cities and towns of the Empire, and nobly responded to by the Princes and

People of almost every nation of the civilized world.

The general impression seemed, at that time, to have been, that we were about to open our manufactories, as we had already done our markets, to the foreigner : That the great probability was, that others would obtain the benefit, without any equivalent advantage accruing to ourselves : and many pronounced the Exhibition, even in its commercial aspect, as likely to prove a failure.

The Landed Proprietors almost universally regarded it only as another advance in the direction of Free Trade ; and consequent ruin to them and their dependents.

If such were the feelings and opinions of a vast majority of both these important sections of the community, there were certainly few of any class who, if they contemplated the Moral and Religious bearing of the question, did not dread the contagion of foreign manners, and the more general introduction of foreign habits.

It was with the desire of turning public feeling into a different channel; of showing, that, instead of being the precursor of ill, the Great Exhibition would, by the blessing of God, be productive of the highest good, the Prize was at first proposed: and there was an endeavour so to word the question, that even those

who anticipated ill might propose measures whereby the evils they feared might be remedied; and suggest means for their removal, if they should exist.

The present position of things is, however, in the highest degree satisfactory.

As a Commercial Speculation, the Exhibition promises to reward its enterprising Projectors a thousand-fold: Those who were most opposed at first, seem convinced of many of its attendant advantages: whilst the daily association of all nations in free and friendly intercourse has already been productive of the most beneficial effects.

The object of the Proposer of the Prize is thus far answered.

From a number of talented and deserving Essays, adjudicators of the highest character and first standing in the noblest University of the world, have stamped *one* with the testimony of their approbation.

This is now published in its present form, in the hope that all those who read it may be led to “give honour to Him who sitteth in the heavens, and ruleth over all from the beginning;” that whilst they contemplate the magnificence and splendour of this Crystal Palace, their thoughts may sometimes revert to that city, the street of which is described as of “pure gold, as it were *transparent glass*, which hath no need of the sun, neither of the moon, to shine in it, for the glory of God doth lighten it, and

the Lamb is the light thereof." And whilst they walk amid the varied throngs of nations once opposed, but now pursuing one object in harmony together, they may be led frequently to exclaim, "Glory to God in the Highest," for there is "on earth peace and good will among men."

J. A. E.

HANWELL HOUSE,
May 31, 1851.

HANWELL HOUSE,
October 1st, 1850.

SIR,

Since I had the pleasure of meeting you at the Goldsmith's Hall, I have thought much of the subject of our conversation there. It has always appeared to me that public opinion, more especially that of the religious portion of the public, should be more directed to the moral advantages to be derived from the Union of all Nations at the Great Exhibition. In order to effect this in some degree, it would, I think, be well to offer a certain sum, say One Hundred Guineas, for a Prize Essay upon the subject.

There are hundreds, perhaps thousands of the community, comparatively indifferent to the thing in a commercial point of view ; but once convince them the moral welfare of their fellow creatures, and more especially the glory of God is to be promoted, all their best feelings will be at once aroused, and their most strenuous exertions secured. I am quite ready to

undertake all the arrangement of the matter, and raise the sum for the Prize or Prizes, if you can secure the approbation of His Royal Highness Prince Albert thereto; if you have any difficulty in procuring this, you will perhaps be able to suggest to me the best means of carrying out the plan so as to be most serviceable to the cause which you have so much at heart,

I have the honour to be,

Your faithful and obedient servant,

J. A. EMERTON.

Lieut. Colonel Lloyd,
Special Commissioner.

1, OLD PALACE YARD,
October 23rd, 1850.

DEAR SIR,

I pray you to excuse my not having answered your note at an earlier period, I delayed doing so that I might have an opportunity of conveying to you a definitive opinion in the matter.

I have this moment received a communication from the Hon. Colonel Grey. It appears that His Royal Highness sees no objection whatever to your excellent proposal; but His Royal Highness thinks there might be some inconvenience if the awarding of the Prize proposed were to be undertaken in any way by the Royal Commissioners, and it appears to him that if carried out, the proposal should be kept perfectly separate from all matters coming under the consideration of the Commissioners, and that those who give the Prize are the proper persons to award it.

I think the question and the motto quite perfect.

Believe me,

Very truly yours,

J. A. LLOYD.

Rev. Dr. Emerton.

Advertisement.

THE GREAT EXHIBITION PRIZE ESSAY.

ONE HUNDRED GUINEAS will be given for the best ESSAY on the following subject: "In what respect is the Union of all Nations at the Great Exhibition of 1851 calculated to further the MORAL AND RELIGIOUS WELFARE OF MANKIND, and thus conduce to *the Glory of God*; and in what manner may we, as individuals and as a nation, most effectually promote this object?"

ADJUDICATORS.

The Rev. Richard Michell, B. D., Public Orator of the University of Oxford. The Rev. Robert Walker, M. A., F. R. S., Reader in Experimental Philosophy of the same University.

The Essays are to be sent to the Umpire, the Rev. DR. EMERTON, Hanwell College, Middlesex, on or before the 1st of May, each containing a Latin motto, with a sealed letter having the same motto and the name of the writer inscribed, which will not be opened until the adjudication has been made.

The successful Essay will become the property of the donor of the prize, who will likewise claim the liberty of printing any suggestions or extracts from the other Essays which may be deemed of public importance.

OXFORD, *May 20th*, 1851.

DEAR SIR,

We are of opinion that the Essay bearing the motto "Non sine Deo," and numbered 15 in your arrangement, is the best, and consequently deserving of the Prize.

We are, yours faithfully,

R. MICHELL, B.D.

ROB. WALKER, M.A.

The Rev. Dr. Emerton.

HANWELL HOUSE,

May 21st, 1851.

MY DEAR SIR,

I have just opened the sealed letter, bearing the motto "Non sine Deo," in the presence of my

Masters and Pupils, and find this card enclosed,

Motto. Non sine Deo.

REV. J. C. WHISH,
*Incumbent of Trinity Church,
East Peckham,
Kent.*

to whom, therefore, in conformity with the opinion expressed in the communication from the Hon. Col. Grey, the Prize is now awarded. With many thanks to Mr. Walker and yourself, for the great trouble you have taken, and fully concurring in your opinion,

I am, my dear Sir,

Yours very faithfully,

J. A. EMERTON.

The Number 15 referred to the order in which the Essays were delivered to me. I received it on the 27th of March.

HANWELL HOUSE,
May 22nd, 1851.

REV. AND DEAR SIR,

I am happy to inform you
that the Adjudicators have decided "that the Essay
bearing the Motto 'Non sine Deo' is the best, and
consequently deserving of the prize." I have, there-
fore, great pleasure in awarding it to you.

I am, Rev. and Dear Sir,

Your faithful and obedient servant,

J. A. EMERTON.

The Rev. J. C. Whish.

THE GREAT EXHIBITION PRIZE ESSAY.

NON SINE DEO.

WE are upon the eve of an event which may certainly be looked upon as the greatest wonder of the world—one which seems to grow in grandeur the more we contemplate it, and which becomes more surprising the more familiar we are with it.

For it is not a work wrought out directly by Almighty power: at all such works we cannot, in one sense of the word, wonder, for Omnipotence can do everything. The piling up of mountains,—

the excavation of caves, and the adorning them with drops of fancy work, or with stones of sparkling brilliancy,—the painting of Corals, the exquisite creations of the animal or vegetable world,—all these were effected by one word! there was no resistance to be overcome, no effort but the will of the Great Creator. But when, marked as the human mind is by variety and independency, agitated as it is by countless motives and passions, and affected by conflicting interests, we see the various families of our race consenting so far to restrain their hostilities and to check their independence, and to forego their personal interests as to join with one heart and mind in carrying out *any one single idea*, it may justly be said that we have before us one of the most surprising events which ever happened. When we wonder at natural objects, it is solely because we can not understand the perfect supremacy

which God has over all His creatures, because we cannot fully comprehend the depths of His wisdom, and the boundlessness of His power. But we wonder at this promised event of human history, because we do know the character of those who are to be the agents in it, and we know them to be marked by the dispositions of qualities, which, at any previous epoch of this world's existence, would have made such an event absolutely impossible. The idea itself is one, the suggestion of which may justly be deemed matter of high congratulation, even to the exalted personage to whom that congratulation is due, and who seems to be, by his position, almost beyond the reach of such a tribute. But royalty itself can never gain so bright a glory from external pomp and retinue, as from such an exercise of mingled wisdom and benevolence, as will be shown to have existed in this suggestion, if all those bene-

ficial consequences ensue from it which we fondly anticipate, and the expectation of which, whether it be fulfilled or not, must at least be admitted to have been the influential motive for its promulgation.

But, now the thought is uttered and the plan proposed, at once it became apparent that the note which was struck was in harmony with the state of the world. The elements of that state had been scanned, and the tokens of its preparedness perceived by a Master's eye, and the word went forth with which they immediately vibrated in unison.

At home, indeed, there were some few murmurings and questionings; but abroad the minds of men in every quarter of the globe were roused instantaneously into sympathetic interest and hearty co-operation. Quick as the beacon-fire calls forth a response from hill to hill, so did one nation

after another, as if by premeditated agreement, consent to the proposal. France, Italy, Turkey, India, China, and so, round the globe, wherever there was a settled civilization, and any possibility of joining in the generous emulation, all were anxious to do so. Since then, from night till morning, and from morning till night, wherever the sun has pursued his unceasing course, in one or another part of the world, have eager minds been pondering, and brawny arms and skilful fingers been working to produce something worthy of a place in the Great Exhibition of Industry.

Our theme, however, is not to be the Exhibition itself; we are not required either to enumerate or to explain the various articles which will there claim our admiration. This arduous work is happily assigned to those who are more competent to do it justice. Our lighter, but not less

important duty is, to point out the various ways in which it is calculated to further the moral and religious welfare of mankind, and thus conduce to the glory of God; and also to consider in what manner we may, as individuals, and as a nation, most effectually use it as a means to promote that object. Our task is one not of detail, but of principle: we have, by foresight, to penetrate the minds of those who shall be gathered together by that vast and unique spectacle, to discover how they will be affected by the sights and sounds which may meet them, and to consider how we may regulate these, so as to produce upon them the best possible effect, both for their present and their eternal welfare—that so He that sitteth in the heavens may come down, not as once He did, upon the plain of Shinar, to confound our purpose, and to separate the assembled multitude, but rather to withdraw the curse which

then He uttered, so far at least as to make us, though in different languages, speak the same thing, and be occupied by the same theme of homage to our one God and Father! The tower, whose top was to reach to heaven, was planned with a view to selfish aggrandisement, not unmixed with rebellion against the Lord of heaven and earth; and its issue was, as it deserved to be, confusion and separation, the breaking up of the human family, a severe check to the progress of science, and, to the larger number of the community, the necessity of commencing anew the fabric of their domestic and social prosperity. *Our building* is doubtless of greater extent, and of a kind which to them would have seemed more like the work of spirits than of men. But it is suggested by an expansive, comprehensive policy, and hallowed by the hope that it may bring glory to God, by increasing the happiness of his crea-

tures. It is not, therefore, unreasonable to expect the Divine blessing upon it, and if that be granted, this marvellous edifice shall prove to our race, a kind of compensation for the Tower of Babel, and become the means of promoting the brotherly union, the peace and prosperity of mankind!

I. We will first view the Exhibition in its simplest and most natural character, as merely a vast combination of the varied effects of science and skill, or to use an expression which has become familiar, an enormous pantechnicon. Even in this view it will be seen that much good may be expected to result from it. It is true we have already had the benefit of national museums, and pantechnicons upon a small scale, which have, in their measure and proportion, sustained this character of the Great Exhibition. And we do not deny their usefulness; on the contrary we readily

admit it, and argue from it, for the far greater usefulness of a larger Exhibition of the same kind, which will contain within it the works of art, not only of one nation, but of all nations; and will consequently obtain more attention, even in this aspect, than any smaller combination could be expected to do: and which, moreover, will not be confined to any one kind of art or manufacture, but will include within its capacious embrace, every species of industrial work, so that, from the highest to the lowest class of those who have taken any share in labour, there will not be one who will not feel that it appeals to his personal feelings, and offers him information which concerns his personal interests. The inhabitants of the metropolis, and the principal towns in which these smaller museums have been established, may have profited by them; because, at any moment of leisure they could turn aside and

examine them, without the inconvenience and expense of taking a journey for the express purpose; but how few are there of those who dwell in the more secluded towns and in the country, who have been induced to make the effort necessary for them to derive the advantage of inspection.

It requires some overwhelming inducement to overcome the obstacles in their way; and, until some such inducement is presented, they are but following the dictates of prudence and wisdom in remaining where they are, in the quiet course of ordinary duty. The benefits of the excursion would not hitherto have compensated for the expense and inconvenience it would have caused. But, in the inducement which will now be offered for all to come from every quarter, who desire either more general expansion of their minds, or more exact knowledge of the progress which has

been made in any particular science or art, there will be the utmost that can possibly be obtained or desired. We shall have all that the world can produce : all that the united efforts of our race can bring ! The attraction will be as vast as it will be unexampled ; and not more extraordinary with respect to the past, than it is likely to be with respect to the future. For we can never have a *first* Great Exhibition again ; and the stimulus of novelty will doubtless give rise to a degree of effort in those who will contribute the materials of it, which could not be perpetually sustained, even if the opportunity were offered for it.

It may be further objected, that, even in the most secluded part of any civilized country, there are always within reach many specimens of science and skill, which, if carefully studied, would have gone far to afford as much instruction

as can reasonably be expected from a hasty view of the Exhibition. But, while we partly admit the truth of this statement, we yet insist on the fact, as everywhere evidenced, that the sluggishness of the human mind in receiving instruction, and its unwillingness to interrupt its fixed habits of thought, make it necessary to assist in that work by some bold and irresistible stroke, which shall set the mind free from those shackles of custom and prejudice which have hitherto confined it. We know full well that the power of prejudice increases in rapid proportion to the degree of ignorance which exists:—they help and sustain each other. Indeed, in all classes of society, the progress of improvement is up-hill work; it scarcely ever commences from within; it must be caused by some outward constraining influence. There are always those whose present interest it is to keep things as they are; and who

are proud of acknowledging that they do what their fathers did before them. We look to this great event, which we are contemplating, as a means both of giving greater freedom to thought, and also of exciting the desire to use it. In doing this, it will, as we shall see upon reflection, conduce to the moral and religious welfare of mankind.

To say that the careful study and the perfect understanding of works of art enlarges the mind, and opens the way for increased prosperity, by making known new and easier methods of supplying our wants, is only to say what must be acquiesced in by all. But we go farther; and say, that, when rightly carried out, it is a very effectual means of moral improvement. And it is only in this view that we are called upon at present to consider it.

For, what is each new discovery of science?

It is not an act of creative power on the part of the philosopher or the artist. It is not that he has either added some new element to the construction of the world, with a view to man's service, or that he has forced into that service some hostile energy which he was never intended to benefit by, and which would obey him only on compulsion. It is only that he has dived deeper than others had done before him, into the benevolence of the Creator, as hidden in His works. It is only that he has traced out and laid open some fresh instance of the Divine power and wisdom, by which that benevolence was enshrined. We must beware that we do not praise such a benefactor as if he had bestowed the blessing itself upon mankind; his praise is that he has discovered it, and made it available. His position is precisely similar to that of the miner; he finds the precious metal, but does not make it.

It is to the benevolent forethought and working of God that we owe the gift itself. The whole earth is a treasure-house,—a *mine* ;* from which we may obtain inexhaustible evidences of the goodness of our Creator. It is the self-imposed and delightful task of the philosopher to search deeper and deeper still ; and when he has opened and prepared the way, then all are glad to follow. But are we to gaze about upon the newly unfolded treasures with a vacant stare of astonishment, without a thought of Him who spake the word, and it was done ? Or are we bound to recognize the fact, that each fresh discovery is, as it were, an enlargement of the mirror in which we see reflected the various attributes of the Creator ? An intelligent traveller, who lately

* His glory covered the heavens, and the earth was full of his praise : and there was the *hiding* of his power.—Habakkuk iii. 3, 4.

ascended Mont Blanc, declares, that, when he reached a certain spot, and from thence looked down upon the unspeakable grandeur of the scene before him, the thought that instinctively rose to his mind was this,—O God! how wonderful are thy works! Similarly ought we to be moved by each new conquest of the human mind over the inertness of matter, or the inscrutability of more subtle agencies. We should view them as additional proofs of forethought and goodness in the working of Him who prepared the earth for the residence of man. Every event which helps to overcome the sloth and indifference of men's minds, and to allure them to the careful consideration of such conquests, may well be expected to lead them to a more admiring and adoring love of God; at least it gives them that knowledge which may become the foundation of that holy feeling.

Upon this ground, then, among others, we hope that moral good will arise from the Great Exhibition of Industry.

II. It has been already noticed, in a cursory remark, how strong a present stimulus to manufacture in all parts of the world has been given by the proposition, some of the bearings of which we are now considering. And if we did not purposely confine ourselves to a partial view of it, excluding whatever has not at least indirectly some moral benefit connected with it, we should not so lightly pass by this topic. For, since according to ordinary rules, such an universal activity could only have been caused by a large influx of capital into every kingdom that engages in this honourable emulation, we might obtain even in this way, no mean estimate of the commercial value of the suggestion which originated the Exhibition. But we desire to look deeper

and to see its influences upon the hidden principles of action, and, if possible, to bring to light some ways in which that influence may be exerted, which are not so manifest as to ensure general observation.

We have already shown that this Exhibition, arresting as it will the attention of all from its astonishing magnitude, may lead many to study the sciences who have hitherto cared only for the machines which formed the practical application of them, and that thus it may become the means of bringing them to perceive the power and wisdom and goodness which were exercised by God in creation. We now come to the consideration that an extension of the knowledge of mechanical and other science, must certainly tend to an increase of the comfort and happiness of man's life upon earth, and that this increased happiness will be to the glory of God, both

abstractedly and by its calling forth a responsive gratitude in all rightly disposed minds.

Surely we need not say a word to prove that an increase of scientific knowledge must produce an increase in the number of those conveniences accessible to the many, upon which so much of the comfort of life depends. The stimulating effect of this spectacle will not be confined to those who will actually exhibit in it; it will set the brains of all men to work; it will quicken the ingenuity of the thoughtful, and make them ambitious to invent what may suit some of our necessities [a long list of which may be read in a late article of the "Times"]; and many a humble artificer, whose lips will never dare to utter the proud thought of his heart, will yet cherish a secret hope that upon some future opportunity he may be among the aspirants for public praise. And the only evidence which can be accepted of

success in this line of thought, is something which shall supply some personal or domestic accommodation to the public. Moreover, the increase of scientific knowledge will eventually raise the standard of manual skill, and this will soon have a similar effect in bringing the comforts of life more within reach of the poor; for that which improves the quantity and quality of a man's work, will enable him to cheapen it without losing his own remuneration. It is a trite argument with which to urge the general student to diligence, that many men have become extensively acquainted with literature, by a right use of the raspings and filings of time, those intervals between important occupations, which are so generally thrown away and disregarded. We may apply similar advice to the artisan, and tell him that, if he knew *his business well*, he would accomplish very much more than he does at pre-

sent. There is a *serious loss both of time and labour* in the vain questioning and the futile attempts with which many of them are obliged to preface their undertakings. If we extend this consideration universally, it will assume a vast importance. If all the labour which goes on in the world were but wisely employed,—if all the active hands were but rightly directed, what might we not do? Pyramids would be nothing to us! We could easily build one in England during every reign to commemorate the accession of each new sovereign, and *do all our present work besides*, if we could but make the best use of our ordinary efforts. What is there wanting to enable us to do this? Nothing more or less than *science*, in the expanded sense of the word, including in that term the knowledge of new means and agencies, as well as the better application of those with which we are already familiar. In extend-

ing, therefore, the knowledge of science, the Great Exhibition is likely to benefit mankind, enabling them, without one additional bodily effort, to spend much more time and labour in obtaining the comforts of life than they can now spare for that purpose.

It will accomplish the same object still more effectually by its tendency to cause a more wise appointment of labour than exists at present, to direct it into its proper channels, to bring it to its natural and unrestricted condition.

There is a great principle which pervades the economy of the world, that there will always be, from the nature of the case, labour enough to employ the whole population, and that there is no need to endeavour to secure more than their natural proportion and share of it, for the inhabitants of any particular country by restrictions and regulations which do not take their ground upon

the general welfare of the race. It is to attribute but little wisdom to the Divine Creator to suppose that we can prop up his scheme of life, appointed for mankind in general, by any one-sided, partial legislation of our own. For the attempt can be characterised in no other terms than these, when men imagine that to this kind of legislation, a considerable portion of the inhabitants of the country where it prevails, owe their prosperity, and almost their existence, and especially, when this notion has become so universal, that almost all nations act upon it. There must be a faith in those general principles which are embodied in the constitution of man, and in the relation of the world to him as his appointed residence, before we can take any right step in legislating upon those points which are of vital importance to our race. Indeed, such a faith will almost preclude the necessity of any legislation whatever upon

these matters. It was for a long time questioned by political economists, whether it was not difficult upon the average of a number of years to ensure sufficient food from the earth for its numerous inhabitants. Of course, if such were the case, it would be the statesman's first duty to legislate in whatever way was deemed likely to secure his own country from famine. It is now found, that almost all nations could export food if they wished to do so, although so large a portion of them are employed in manufactures not necessary to life; and that it is only where the population is very largely occupied by such manufactures, that there is any demand at all for extraneous supplies of food. Again, it has been made the subject of very careful inquiry by a benevolent philanthropist of the present day who has been anxious to relieve the distress under which some of his countrymen were suffering, whether it

would be *possible* to establish a self-supporting village, that should demand from the country only a certain number of acres, and thus prove that there is an easy way of employing our surplus population. Now taking this inquiry in its broadest form, we may simply say, that if the constitution of our race were such, that an institution of that kind were not possible, then there never could have existed from the first any independent tribe; nor, by parity of reason, any independent nation, except in a country where the spontaneous growth of the soil was in itself almost sufficient to supply them with food. The question really to be considered is, not whether it be possible, but whether it would be submitted to by our people; whether there are not circumstances of education and of habit which must exercise a very powerful influence, and which may render such an undertaking as has been named absolutely impossible

at this time and in this country, though it might be proved in a very few words, that every nation now existing, began its career as a self-supporting village !

Similarly, with respect to the employment of labour ; the question has become connected with many and weighty encumbrances which will have their influence. And it is not our purpose even to express an opinion, as to whether the question thus encumbered, could have been answered in any other way than it has been. But we do proclaim as a theoretical truth, that the race of man could not have existed in its present state if there had not been a provision in the nature of things for sufficient and remunerative labour for all men, and that the best and most natural rule is, that labour should be free and unrestricted. We, therefore, claim it as an advantage arising from the Exhibition of Industry, if it should tend

to make a recurrence to that freedom either desired or possible.

That it is likely to produce this effect will appear, if we consider, that those workmen of different nations who are in the same line of business will be sure to examine with care and interest, the competing articles of their own peculiar trade. The disposition to do this has already been clearly manifested. The artisans of Stockholm are said to have applied for an inspector to be sent by their government to view all the improvements in the different manufactures, and report fully of them for the benefit of their home industry. Governments themselves are likely to foster this disposition, as a very effectual way of benefitting their respective countries. Of which, also, we have an evidence in the report that the Emperor of Russia will make large purchases in models or machinery likely to improve Russian

manufactures. Even the Sultan is said to have determined upon the same course of conduct.

One of the very first inquiries will naturally be, what market price is remunerative to the workmen of different nations. And if there should be any great difference in these remunerative prices, it cannot be doubted that those who can most cheaply supply the market, will return home with quickened zeal and ambition, and endeavour to monopolise the trade, or at least to engage a far larger share of it than heretofore. Those, on the other hand, who find themselves unable to compete successfully, will be obliged either to improve their produce, or to discover quickly some readier way of preparing it. And, if they find that, with all their efforts, that line is likely to be less remunerative than before, then the inferior workmen will have to seek some other occupation for which they are more fitted. And it will never,

we believe, be difficult for them to do this : should there be any such difficulty, the sooner it is grappled with the better ; for, if there be any unnatural support now, which keeps in one kind of employment those who are not so capable as others of supplying the wants of the public in that line plentifully and cheaply, there never will be a time when that unnatural support can be withdrawn, without producing a temporary inconvenience ; so that the sooner things are allowed to take their natural course, the sooner shall we forget the mischiefs which are sure to attend a resistance to nature. When this more wise apportionment of the different kinds of labour to those who, by circumstances or by skill, are most fitted for them, takes place within the limits of the same kingdom, it is universally admitted to be an advantage ; and no peculiar commiseration would be called forth, for those who might for the

time be inconvenienced by the change ; for, within these limits it is not in the power of legislation to prevent things from thus finding their proper level. It is when we are overtaken by those of another nation that we object to that freedom of interchange and traffic which has permitted such a result. And yet to those who are hindmost in the race, and such there must be in every kingdom, and in every line of life, the inconvenience is precisely the same, whether they have been outstript by foreigners or by their own countrymen. Even allowing that there are some advantages in that system of exclusiveness to which we have referred ; still everything has its price, and a disinterested consideration will convince us that we have purchased it at far more than its real worth. The very fact that the system has been adopted by almost all nations, neutralises any advantage which any particular country might

otherwise have obtained from it, by preventing free access to foreign markets. And is it not solely to sustain this system of securing the home market to the home producer, that we have consented to resign that free and unrestrained intercourse between different nations, which, during a long course of years, would have produced an incalculable amount of good of every kind, commercial, social, and religious—which would have spread in every direction the scientific knowledge that was gained in any quarter, would have indefinitely enlarged the sphere of amity and friendship, and would have given peculiar advantages for the propagation of Gospel truth? The support of this exclusive system is one of the main reasons for perpetuating custom-houses, and coast-guards and passports, with their attendant expenses and disadvantages. A revenue could be obtained at far less cost to the nation, and with

very much less that is obnoxious and inconvenient. If the principle be a good one, why not carry it out to the full? The Chinese are the only nation who have consistently acted upon it, by building their famous wall round the entire limits of their empire; and they form the most striking proof that this exclusiveness thus carried out, does far more than effect the purpose aimed at by it; it checks the circulation of thought and feeling, it is the most effectual supporter of national prejudices, and perpetuator of national ignorance and narrow mindedness. The Russians, before the time of Peter the Great, are another notorious instance of the disadvantage of separation from the rest of the world, though not arising from the same cause. With no desire ever to go to any other country, and with scarcely a ship upon their coasts, they were to all intents isolated and alone. But, with this state

was coupled an absence of any convenience for travelling, a supreme contempt for all mental improvement, and altogether such a state of barbarism as could have been sustained under no other condition than that of exclusiveness. Now, since these prejudices and this narrow-mindedness have certainly been a fertile source of international war, it is plain that no amount of benefit derived from them by a few, can compensate the disadvantages they have caused to the nation at large. All that is peculiar in national character, except where that peculiarity consists simply in excellence, may be traced to the exclusiveness of which we have spoken. To give an instance, England is the land of true liberty—and perhaps the only country where the real nature of liberty may be learnt. If our neighbours in France had been accustomed from time immemorial to mix freely with ourselves, who are

in the enjoyment of this precious blessing, would they now, as a nation, be so ignorant of its true character, as not to know how to direct their efforts to obtain it, though they value it above every worldly possession? Indeed, the necessity of expanded intercourse with our fellow-men, is a principle so deeply fixed in human nature, that even with reference to the parts of any single nation, it is the lack of facility of intercourse which is the acknowledged cause of all that is defective in the rural population. It perpetuates peculiarities of idiom and of pronunciation, local prejudices, inactivity of mind, roughness of manner, and subjection to the power of superstition. And this is no modern discovery; we see its influence upon ancient languages: to say that a person was a pagan or rustic, became as much as to say that he did not know the true religion: to say that he was urbane or a townsman, implied at

length that he was of courteous manners. Everything, therefore, which quickens circulation or facilitates intercourse between either the different members of the same nation, or between members of different nations, is calculated to promote the general welfare. We have before shewn, that the former effect is likely to be produced by the Exhibition of Industry—and we have now given reason to expect that it will produce the latter also—which will be the means ultimately of our deriving increased benefit from the manual skill and mental ingenuity of our fellow-men in all parts of the globe, and thus of adding to the comfort and happiness of our life on earth.

But we are required to justify our reference to these advantages, by exhibiting them in some *moral aspect*: and this we can easily do. For everything which tends to the well-being of man, must tend to the honour of Him

who made him, and who placed him upon a world which He considered suitable to his bodily and mental constitution, and able to supply all his wants; and thus, as far as his body is concerned, to make him happy. He who can prove that there need not, and ought not, to be any such thing as unsatisfied hunger, or shivering nakedness, that even though we should work but little, yet if we would all work wisely, there would be no lack of necessary comforts—he who proves this would, indeed, be rightly called a benefactor to his race; yet his highest praise would be, that he had performed a religious action, that he had justified the ways of God towards man, and helped to clear away the mists which prevented their seeing the extent of that Divine benevolence which has been actually exercised towards them.

It is true that God has appointed that the world should continue some thousands of years

in its present state, to be the scene of our trial and probation, but He never commanded the poverty, wretchedness, and disease in which we have lived. Not even the defective comfort, the negative happiness of so many among those who are not actually poor and wretched, can be attributed to the Divine decree. It was, indeed, fore-known, but not fore-ordained, in the ordinary sense of the word. Had not sloth, and selfishness, and covetousness, and carnality, absorbed the minds of men,—had there been even so late as in the time of Solomon a disposition to listen to his oft-repeated advice, *Prov.* iv. 7, "Wisdom is the principal thing, therefore, get wisdom," of which, though the fear of the Lord was the chief part, it was not the whole—had men even been willing to profit by that peculiar revelation made to Solomon by God, which related not only to religious doctrines, but also to the knowledge

of beasts and birds, and creeping things, and even the hyssop that grew on the wall, we should not have had the task, in the present generation, of unlearning so much of what our forefathers taught us, and of discovering the very rudiments of scientific truth. Even before the flood, the lightning flash shewed that there was rapidity, power, and brilliancy in that agent which we call electricity. Even then the rainbow proved that light was composed of seven different colours, and that there were laws which regulated its refraction and reflection. Even then the apples used to fall from the trees, though there was no Newton to deduce from that fact the all-pervading influence of attraction. Every new light which has been thrown upon these subjects has added another ray to the visible portion of the Creator's glory. Everything, therefore, which furthers the progress of science, or makes our

life and the scene of it appear full of comfort and beauty, *brings honour to God*. While everything which bears the opposite character, as, for example, that feeding upon clay, which is attributed to some American Indians, does by degrading man dishonour his Creator. The arts and sciences have at various times in the history of the world been far advanced towards perfection; but then they have again escaped from man's grasp. There has been a continual ebb and flow in their progress, as it is with the ocean. To prove this, we have but to recur to the histories of Nineveh, Greece, or Rome; or to those evidences of their skill which still remain to us:—succeeding ages have failed to reach their high excellence. To give an instance, even from our own country, we find that 300 years ago architecture was at a more advanced stage than it now is, and the concomitant art of staining glass has

also been in part forgotten. If we inquire what it was which made it possible that knowledge once obtained and valued, should ever be lost, we shall have another proof of the evil of exclusiveness. The nations of antiquity kept their skill to themselves for their own exaltation and enrichment; and in our own case, though the national importance of architecture was recognised, and the Society of Freemasons established to retain the knowledge of it, yet it was to be kept as a mystery. There were means of promulgating the science, and of preserving it with accuracy and with certainty; books might have been written, if not printed; but they did not desire to make it generally known, and the issue was that they lost it themselves.

Our argument to prove that the happiness of man brings honour to God is precisely the same as that which is so often used in Scripture re-

specting the Jews. They were especially God's people, and known to be so by all the neighbouring nations; therefore, the distress under which they at times laboured, became a means of dishonouring His name; because it was attributed, not to their sin, as it ought to have been, but to the weakness, vacillation, or unfaithfulness of Jehovah towards those whom he had taken under His peculiar care,—See *Ezek.* xxxvi. 20, “When they entered unto the heathen, they profaned my holy name; when they said to them,—These are the people of the Lord, and are gone forth out of his land.” See also *Exodus* xxxii. 12; *Numbers* xiv. 13-16; *Psalms* lxxix. 10; *Isaiah* lii. 5, &c. But as in a more general sense of the words, we are all God's people, and since he hath publicly declared (*Ps.* xxxv. 27), that he taketh pleasure in the prosperity of his servant, it follows that God's honour is connected with our

well-being, and that whatever promotes the one exalts the other. When this connection is once perceived, — when we are convinced thereby of the sincerity and earnestness of the Divine benevolence, then we shall certainly be excited to gratitude; and every fresh accession to our worldly happiness will call forth a new song of heartfelt praise to Him who so graciously provides for us,—we shall be won to the love of Him who hath so closely linked us with himself, that in all our afflictions He is afflicted, and who, in part at least, rests his own glory upon the happiness of those who serve him. Even those who have not yet yielded up their hearts to God, may be induced to do so when they have learned thus to appreciate his bounty and goodness, and the stringent obligation which is thereby laid upon every creature to render a cheerful and willing service. Moreover, the consideration of the pro-

vidential care exercised by God over all His creatures *in this world*, will certainly quicken our apprehension of the *promised happiness* of heaven, and help to make that prospect more alluring to us. When we can feel the justness of the pious Bishop Heber's inference,

“ O God ! O good beyond compare !
If thus thy meaner works are fair,
If thus thy bounties gild the span,
Of ruined earth and guilty man—
How glorious must that mansion be,
Where thy redeemed shall dwell with Thee !”—

we shall be likely to believe God's service to be not only our highest honour and privilege, but also our truest interest.

III. But we could not thus urge the advantage of general intercourse between the nations of the earth, if they had not a strong bond of union in their common nature, in the fact of their all having been derived from the same stock. If the

different nations of our race had sprung from different parents ; — if they were but different species of the same genus, and not entirely one and the same in their original constitution, we could not recommend — nor even approve — the effort to bring them nearer to each other, and make them blend together in mind and feeling. But when we consider that the whole race of man are but one vast family, derived from the same human parents, and therefore necessarily possessing the same original constitution, however that constitution may have been affected in some of its separable accidents by the various circumstances of each different nation, during the ages that have elapsed since the first commencement of the race, — when we know, from the statement of the inspired Apostle Paul (*Acts xvii. 26*), that God hath made of one blood all nations of men for to dwell on all the face of the earth ;

it follows that this fact cannot with advantage be overlooked, and that it ought to have its influence upon the kind of intercourse which is held between the members of different nations; it ought to remove all the barriers of prejudice and selfishness, and a too exclusive nationality, and make men both desire and expect advantage from a free and friendly fellowship with their brethren. If so, then every event which helps to cherish or to call forth these feelings may justly, on that ground, be said to promote the welfare of mankind. Now we do not profess to say that the proposed assembly of men of all nations at the approaching Exhibition of Industry was directly intended to bear any acknowledgment of the great truth, that we are all of one race: but we do contend that it may be turned to that account. There is in our own country a most wholesome and delightful custom, in those large families, the members of which have

been separated by their various duties, and located in places too distant from the family home to have frequent communication, for all to meet together upon some especial festival, to keep up the consciousness of their union, and to give fresh life to the many ties of affection which bind them together. Where the various families that have branched forth from the parent stem have become very numerous, it is of course considered sufficient, or at least it becomes necessary, that each branch should have only a few representatives at the family gathering. Now why may not the approaching assembly be viewed in the same light? it is only necessary that we should all resolve to consider it thus, and then its character is at once transformed into a family festival.

It is long since the national branches of our race were separated from each other; and since that time, instead of keeping up a feeling of unity

and friendship, we have allowed selfish feelings, and personal interests, and national prejudices to prevail over our brotherly love. We have been oftentimes struggling with determined energy and deadly rage for some object of our mutual ambition, and occasional conflict between nations has not unfrequently degenerated into an hereditary spirit of hostility. To take an illustration again from our own country; it was scarcely to be wondered at, that when the Briton never met the Frenchman, except with bayonets fixed and swords unsheathed—when he never thought of him except as the foe of his forefathers, his natural enemy, and never breathed his name, except in some savage war-whoop challenging him to combat, or threatening him with destruction. Under such circumstances, and with such feelings, which were, no doubt, amply reciprocated, we cannot be surprised that each should

look upon the other as an alien in blood, worthy only of contempt and hatred, and that the feud between them should be handed down from generation to generation. But let the scene change—let actual warfare be suspended, as between those two nations it happily has been during so many years, let it be no longer necessary for the soldiers on either side to inflame their courage by enthusiastic songs ;—above all, let the once hostile nations now have free intercourse together, and confine their rivalry to the peaceful contests of labour :—they are sure to find out good qualities in each other, of which before they had remained willingly ignorant, and in some friendly mood they will one day trace back their pedigree to the same parent, and find that they are, in truth, bound by every right feeling and moral obligation to be friends and allies, instead of enemies, as once they thought.

As a natural consequence, there will be far less probability of the renewal of warfare after such friendly intercourse; and even should any untoward event arise to disturb the peace, there will no longer be that bitter rancorous spirit of personal enmity, which would have formerly actuated the combatants, called forth by the conflicting nations; it will be a war of governments, not of nations; and as individuals, and personally, both parties will rejoice when the dispute is settled. This will be a great improvement upon that state of mind which has hitherto prevailed, and will be the best remedy we can apply to the worst evil which has desolated the world. We do not mean to say that the impulse which may thus be given to the exercise of kindly feeling between the various tribes of our race, will be sufficient in itself to introduce the era of universal peace; when "the sword shall

be turned into a ploughshare, and the spear into a pruning hook ; when nation shall not lift up sword against nation, neither shall they learn war any more" (*Isaiah* ii. 4): it would shew an utter ignorance of the extreme depravity of man's nature in its fallen state to imagine this. But we do say, that the approaching assembly of men of every clime and tongue, with the peaceful purpose of doing homage to industry, will exercise all its influence, whatever may be the measure of that influence, in the direction we have pointed out. Without reference to those additional ties which it may help to form, by means of those political and social advantages that will arise from a more enlarged international commerce, and of which we have previously spoken, it must be universally admitted, that the many friendships which will be established during the existence of the Exhibition, between the

members of different nations, will be so many powerful motives for resisting war, so many guarantees for quiet and reasonable legislation, the breaking down of unfounded prejudices, a more accurate and enlarged knowledge of the real characters of our neighbours, the right appreciation of their talents, and other excellences, the perception of those points in which we ourselves are inferior to them. All these things have the same tendency, and they may be rationally expected to follow from that more close collision with foreigners which will be caused by this Great Exhibition of Industry. It is not enough, therefore, to say that it will, under this aspect, promote the welfare of mankind: we may boldly say, it will promote their *moral and religious* welfare. It will tend to check a vicious principle, which from the first has haunted and defiled the mind of man; and the existence of which justifies St.

Paul's description of all unregenerate men (*Titus* iii. 3), as "living in malice and envy, hateful, and hating one another:" it will tend, moreover, to make men value more highly, and practise more perfectly that most excellent grace of charity, the very bond of peace, and of all virtue;—which suffereth long and is kind,—which envieth not,—vaunteth not itself,—is not puffed up,—seeketh not her own,—which shall remain when national distinctions shall be obliterated, when tongues shall have ceased, and knowledge shall have vanished away;—and which is so essentially necessary, that without it, every professor of religion is but as sounding brass or a tinkling cymbal.

IV. But there is another very important moral feeling which may indirectly be wrought in the minds of men by this Exhibition, and the gathering together which will accompany it. For what is the purpose with which such vast numbers will

assemble? May we not say, that it is to do honour to *Labour*? and such an honour as was never shown to it before, since the commencement of our race. For thousands of years, the sweat of the brow was looked upon as a mark of disgrace, and was shunned and avoided by all who had the power to do so. The honour which it was capable of achieving was treasured up for kings, and the great men of the earth: who shewed by their pyramids and other gigantic works, how far they themselves were removed above the necessity of labour itself. Nothing but the absolute command of God, and his refusal to give bread without the tillage of the soil, have perpetuated the existence of labour upon the earth. If there had been no necessity for food, or if the precept urged by St. Paul (2 *Thess.* iii. 10), "If any will not work, neither shall he eat," had not been supported by Divine authority in its general relation to man,

the slave would have been almost on a level with the despot, and he would have had no inducement sufficiently strong to make him submit to the imposition of bodily labour. And this shrinking from toil and effort was thus universal, although it had been long known, that so far from being an unmitigated curse, labour had been proved to be in its effects one of the best of blessings, by keeping men from evil. Though idleness has long been known to be the surest and readiest way to destroy all moral excellence, and, as such, has been reprobated by the wise and the excellent of all nations and of all ages, yet the love of it has not ceased to sway the mind, and has oftentimes overcome every resistance which could be made to it.

But now, the nations of the world are assembling together to encourage themselves in labour; it is, for the time, to be the thing which the world delighteth to honour; we have enthroned it in our

thoughts, and we have built it a palace! We shall bend with admiration before its effects, we shall extol its power, and be ravished with its beauty—and the living agents which shall have wrought successfully with it, shall, in the after remembrance, have a name and reputation which shall spread wherever winds can blow, or waters bear. Our interest will be excited, not only with respect to the lighter and more elegant efforts of labour, and to those which are exerted upon the precious substances of the earth—the labour of the mine and the furnace, of the hammer and anvil, will be equally represented, and equally claim our admiration and encouragement.

May not the feelings thus called forth become hallowed by a consideration of the circumstances under which labour was first imposed upon us, and the relation which it marks between ourselves and God? Since we have never been able, with

all our efforts, to throw off the obligation to labour,—does not this convincingly prove that we are all of one family, and the children of that Adam to whom it was said, “In the sweat of thy face thou shalt eat bread!” And now that we have so far changed our view of labour, as to make it for the time our boast and badge of merit, may we not be considered as encouraging each other to a cheerful submission to the decree of God, and a contentment in the state appointed for us? With reference to this point, as to a former one, we are not required to enquire whether any such effect as this was contemplated by any of the parties who have engaged to support the Exhibition; it is only needed that we should consent to consider it in this aspect, and under this character, that the idea should be generally received and approved, and then the result we have named will be accomplished. The influence of the

great event which we are contemplating, like that of almost all other events, will depend upon the spirit in which we meet it—it is in our power, it is in truth our province, to stamp its character, to mould its influence, to guide its consequences. If we meet it as materialists, it may confirm us in the folly of thinking that man need look only to himself for all that he requires, and that, in process of time as his nature improves and develops itself, he may become absolute lord of the world, and compel all its powers to obey him. But we may meet it also as Christians, and then it will become the means, under the Divine blessing, of confirming us in Christian thoughts and feelings. The view which we have now proposed of it, becomes especially interesting with reference to that opinion so commonly entertained, that the close of this dispensation is at hand. As far as we know anything of the future world, labour will not be found there;

in its character as a curse, it certainly cannot enter the regions of bliss. Does it not seem suitable that, before we part from it for ever, we should acknowledge its value and bless the gracious hand which, even in our inexcusable rebellion, laid upon us so light a chastisement, and admit that then mercy rejoiced against judgment? When this acknowledgment shall have been made, mankind will have done that honour to Almighty God, which could not be done so well in any other than our present position; because it should be done by one generation of our race, on behalf of the whole, and that, during the time that they are actually bearing the curse. When the dealings of God toward our fallen race shall thus have been justified, with respect to this world, it may be looked upon as one step of preparation for the coming change. If we could all be brought to this acknowledgment, we should perhaps be assisted thereby in taking that

higher estimate of our Creator's goodness, which is put before us in those Scriptures, which speak of redemption through the blood of Christ; finding his yoke thus easy, and his burden light, which he imposed as a chastisement; perceiving that even his curse was so proportioned and suited to our circumstances in this world of probation, as to become a blessing to all who cheerfully acquiesce in it, we may be induced to take that further yoke imposed under the Gospel, whereby we are required to mortify all our sinful members, and to live unto Him who died for us—a yoke which we should assuredly find still more fraught with blessing than the former one;—the weight of which, indeed, to use St. Paul's language (*2 Cor. iv. 17*), will be hereafter recompensed by a far more exceeding and eternal weight of glory.

V. Such are some of the various ways in which the Great Exhibition of Industry is calculated to

further the moral and religious welfare of mankind, by its natural unassisted working. We now turn to the inquiry, how we, as individuals and as a nation, may make use of it, as a means to promote that object, what there is in our power to do, either separately or collectively, to benefit those with whom we are thus thrown into contact, and so conduce to God's glory. This is an interesting as well as an important question: we have an opportunity of usefulness put before us, such as we have never previously enjoyed, and in availing ourselves of which we cannot be guided by any past experience. If it be turned to good account, it is impossible to say how much advantage may accrue to the whole race. True principles, whether of legislation, of commerce, or of religion, only need to be made known, and to be calmly weighed: they will gradually exercise an influence, and, perhaps, at length be allowed to have their legitimate supremacy.

To view the question of our personal influence in its broadest and most comprehensive form, we must reflect that each nation may be assumed to have some prominent excellences, and also some observable defects and faults in their peculiar character. This general description is common to the race, and therefore cannot be viewed as harsh or uncharitable; neither can it be attributed to any national self-love on our part; for we claim no exemption from the rule. But the consideration of this description enables us to propound our duty upon the approaching occasion, as entirely included in these two general requirements;—that we take care not to shock the foreigners' sense of propriety, or to come below their standard of merit in those things wherein they excel, and that we do our best towards the improvement of their character in those points wherein they fall short of our own attainments. We shall find this

will give us enough to do. We do, as it were, invite all men to a close examination of our national character, and permit inspection of its minutest features. If we value, as well we may, the praise which a more distant and general view has obtained for us, we should endeavour now to sustain and guard it. Respecting any less creditable element which may exist in our state or conduct, it would be well if we could either conceal or amend it, that it may not be told in Gath, nor published in the streets of Askelon ! If, like Hezekiah, we invite strangers to look closely into our condition and circumstances, it would be well if, like him, we could show them only what will obtain their admiration and excite their desire. It was lately remarked by a member of the House of Lords, that, "though we might profit by the discoveries in science made by other countries, he believed that, with respect to morality, this country

might teach the world." If this be true, as no doubt it is, in great measure, it is a character of which we may well be proud, and we have now an excellent opportunity of proving that we deserve it. But since the glory of God will be as much advanced by our own improvement as by that of any other nation, and as we have admitted that there are virtues which seem to belong in a peculiar manner to each nation, if it be too late for us now to emulate successfully all these various virtues before we mingle in friendly competition with the respective nations which are made famous by them, it will suffice, if by the observation of their superiority, in whatever points it may exist, we be induced to imitate them afterwards. In the meanwhile, however, let us consider some of those points in which other nations offer us a high example.

We may mention, for instance, that there is

among the continental nations a general amenity of manners, a freedom of intercourse between the various classes of society, which certainly gives them the appearance of great amiability, besides that it is the source of other advantages. Let it be seen, that, if there be a more marked separation in this country between the highest class and those below them, it does not arise from any improper or unworthy motives on either side, but only from a forwardness to show respect to those who have well deserved it.

Again, we find in the nations which belong to the Roman Catholic Church a straightforward unaffected boldness in the profession of their religion which is worthy of a purer creed. Let them not see the sincere and upright Protestant less ready to show under whose banner he is fighting. Let there be manifested in our intercourse with them, a calm, deliberate, and fervent

support of our principles ; such as may convince them that they do not merely lie upon the surface, but have taken deep root in our hearts ; that they are adopted not only as a profession, but also as a rule of daily life.

There is also in Roman Catholic countries, a regard to the outward forms of religion, which, though not in itself all that is required of the Christian, nor even the most important part of his duty, is yet the natural manner in which a real spirit of religion should exhibit itself. Let us be careful to show that the paramount regard we have for the inward workings of Christianity, does not lead us to Antinomianism, or to the disregard of the outward act of worship.

It is, however, in the eastern world that religious feeling is exhibited in the most natural manner. There it is acted upon with the same freedom as if it were a worldly principle. Reli-

gion there is revered as a necessary element of human life ; they seem to act upon the conviction that man must have some religion, and should therefore show that he has it. We speak not of the character of their religion, but simply of its existence. We may, perhaps, have among the approaching throng of interested spectators, some of the followers of Mahomet, whose well-known custom it is, frequently to ejaculate their brief confession of faith, and who would never think of writing a book without prefacing it by an ascription of praise to God. To those whose minds are in this frame, our conduct may seem marked by coldness and indifference ; and though their observation of the inscription over the Royal Exchange, and of the scriptural mottos adopted in the Royal Arms, and in those of the city of London, and other corporations, may help to give them a more favourable view of the national cha-

racter : yet it might be worth the trouble to satisfy them that it is not from any want of religious feeling, or of courage to avow it, that we do not make the same frequent and public manifestation of it as themselves ; but rather from reverence to the name of God, and an anxious care for his honour.

We shall doubtless have a close criticism instituted upon our mode of education, and enquiry as to the degree in which it meets the wants of our population. The inhabitants of those countries where attendance upon schools is compulsory upon children of a suitable age ; or of those in which it is universally adopted from a real estimation of the benefits to be derived therefrom, may perhaps be surprised at the defects and imperfections which are allowed to exist in our system. The ample provision which has been made in many of the American states for this purpose, at a

very early period, too, after their first establishment, deserves to be noticed as affording an example most worthy of imitation.

We might go on in the same strain, and speak of that high sense of filial duty which the disciples of Confucius would expect to find in us, and which is among themselves an effectual principle of government; or of that tenderness towards dumb animals, and that strong feeling of brotherhood pervading the different sects, and superseding all necessity for poor-houses, which are so generally manifested by the worshippers of Brahma; and which may therefore be considered by them as the best evidences of moral excellence: but it is questionable whether we shall have many members of those nations among the visitors of the Great Exhibition; and, in any case, the line of thought which we wish to indicate has been sufficiently enlarged upon for our present purpose.

We will only add, on this topic, that though we may feel more indifferent as to the opinions which may be entertained respecting us by such nations as those last named, than we should be to the judgment of our European neighbours; yet the argument deducible against ourselves from any superiority on their part, is in fact stronger than when that superiority is shown by more enlightened nations. If any good thing can be found in such a degraded moral atmosphere as that in which the Brahmin or the Buddhist lives, it certainly is much to the shame of the professors of Christianity, if they should be found at all deficient by comparison.

We do not, of course, expect to impress the minds of our visitors with any such sense of our superiority as was felt by the attendants of the Queen of Sheba when she visited Jerusalem in the days of Solomon. But it should be our earnest

desire and hope, to lead them at least to the exclamation, "Happy are the people that are in such a case, yea, blessed are the people who have the Lord for their God, and who worship the Lord with holy worship."

With respect to any practical efforts we can make to turn this grand event to good purpose, in conducing to the welfare of man and the honour of God, almost every plan which can be thought of in connection with religion, has long ago been proposed by the Society for Promoting Christian Knowledge, and we can do little more than amplify their suggestions, and apply them more generally.

It is, of course, a most important measure to supply our visitors with the opportunity of public worship in their own tongue: we cannot be proving ourselves to be a Christian nation, and that we place above all things the service of God, without

doing something to facilitate their performance of this duty. With respect to our own countrymen, it will manifestly be sufficient, that we multiply the opportunities of assembling in our churches, especially on the Lord's day. And, as it is useless to expect that curiosity will not have some influence in deciding where the sojourners from the country will attend for that purpose, it is manifest that St. Paul's, Westminster Abbey, and all the principal churches which have extrinsic attractions, should have, on the Sunday, one, or even two, additional services.

We may also reasonably suppose that these services will be attended by many foreigners, even of those who may not be able entirely to understand the service. Prayers in an unknown tongue are unhappily no strange thing to many of our Continental neighbours, and therefore the fact of their being unable to join with heart and voice in

the service, will not be sufficient to prevent them from thus occupying the Sabbath morning during their brief sojourn in or near the metropolis. But in the evening we may naturally expect that there will be a large number desirous to attend a service in their own language: and here the question occurs, whether we should endeavour to supply them with a service precisely similar to that which they have been accustomed to in their own land; or whether we should adopt the translation of our Liturgy. The former course would, indeed, suffice as an aid to their performance of their religious duties, but it would be more difficult for us to accomplish, except by their own instrumentality; and might disadvantageously involve us in enquiries respecting the minor details of their faith and ceremonial: besides which, it would deprive us of one means of possible usefulness. If we value our Liturgy above every other known form

of worship, it is at least our duty to offer them the opportunity of judging of its excellence for themselves. We, therefore, decidedly prefer this course, and it would be a very gratifying return for this effort, if our Liturgy should become as acceptable to any other nation as it is to our own. Once, let us remember, it was as little known and as little valued by ourselves, as it now is by them: but its real intrinsic excellence, the evangelical character of its doctrine, its simplicity and fervour, its comprehensiveness, and its general applicability, have given it a place in our affections, as a nation, next to the Bible: and, if so with ourselves, why may not the same effect be produced in others? In the carrying out of this plan, it might be of advantage if the members of each nation were not separated so far from each other during their residence amongst us, as to make it difficult to fix upon some central place or places,

which might be made known to them all ;—for, to a stranger; a long walk in such a place as the metropolis, is sure to be intricate and inconvenient, if not impracticable, except in the principal thoroughfares. How to effect this it is impossible to see: it is, however, more than probable that those hotels and dwelling-houses which have been found agreeable, and convenient to the first comers, in which their inquiries can be answered, and their peculiar habits of life gratified, will have a constant succession of occupants from the same nation; so that, in this way, the communication with different nations may be more easily sustained than would at first appear likely. But, wherever it might be decided upon to perform Divine service, it would be necessary to supply Prayer Books, in the respective languages, as we could not expect many foreigners to procure these for themselves, before they had discovered the value of them.

Reading rooms for the members of each nation, or, if that were too much to attempt, a general one for all foreigners, might be made the means of much usefulness. This would be a centre to which they would naturally be drawn, especially, if supplied with periodical publications from their own countries; and would thus doubtless lead to their reading many other works which we might wish to put in their way. If such public accommodation were on a sufficiently large scale, it would furnish a convenient opportunity for holding friendly intercourse with them upon religious subjects, to such parochial clergymen, and others of known weight and character as might desire it.

We would not, however, confine our endeavours to the subject of religion; though that is confessedly the highest in importance, we may not hope to find that it is the one in which the greatest

interest will be felt. While striving to make the most of one means of beneficial influence, we must not overlook others. We have shewn that the extension even of scientific knowledge, by benefitting man, may honour God. We must not exclude from this description the knowledge of anything that is excellent, whether in legislation, or in any other element of our social condition. If there be any feature of our national character, or any one of our national institutions which we think deserving of a foreigner's notice and consideration, it is our duty to withdraw all obstacles in the way of his observing it, and, if necessary, directly to draw his attention to it. Let us imagine what an intelligent stranger would desire to know, and we have at once an answer to the inquiry, what we may advantageously make known to him: pay each foreigner this compliment, to believe that he is actuated by the zeal and

earnestness manifested by Peter the Great, in his unwearied search after knowledge, and then you will have a sufficient excuse for offering even the slightest aid in his researches. The more entirely we infringe the rules of ordinary intercourse, and substitute for them a more free, warm-hearted manner, the better and the greater effect shall we produce. Let us look upon the event as entirely "sui generis," as if it could never happen again, and then adapt ourselves to the occasion as presented under that view. Let us cultivate their friendship, and give every opportunity for free and unreserved expression of opinion upon matters in which this nation differs from others, that so our superiority, if we be superior, may plainly appear, and be acknowledged in an unbiassed impartial spirit. Some of the suggestions, therefore, which the society previously named, as made for the purpose of communicating religious knowledge, we

think might be applied more generally. Parties for familiar conference upon subjects of national interest, one or more being named for discussion each evening, would be a very ready way of preparing for any more direct effort: we might thus learn from themselves what we could do to interest them, and the more cultivated foreigner could inform us what would be most suitable to the feelings, as well as most adapted to the wants of his less educated countrymen. This might lead ultimately to public lectures in their own languages, which would give the fullest opportunity of advancing the truths we wish to communicate, in the most perfect and satisfactory manner.

It has been already remarked that those national institutions, of which we are so justly proud. viz., our Hospitals, Almshouses, Asylums, Public Schools and Universities, Courts of Law, and Houses of Parliament, should be shown under any necessary

restrictions; but, if possible, free of expense, in the hope that observers may be led, by conviction of their usefulness, to emulate them in their own lands: but a cursory inspection of these institutions will not be sufficient to make them thoroughly acquainted with their character and working;—these would form, therefore, suitable subjects for the lectures of which we have spoken. In addition to which, concise and clear descriptions of them, with accounts of the benefits arising from them to the nation, might be very useful. Some of the articles in Dickens's "Household Words" would furnish an excellent model; and if such descriptive histories of our institutions could be introduced with engravings into the Supplement of the "Illustrated News," which is intended to be published in different languages, and the numbers of which will doubtless be, by most purchasers, formed into a volume, commemorative of this

remarkable occasion, there would be nothing upon this head left to desire. It is but reasonable to hope that an unprejudiced consideration of these our national institutions, using that term in the broadest sense, as including everything connected with the framing and execution of the laws, as well as the foundations which bear witness to our benevolence or public spirit, might go far to explain to the nations of Europe how it happened that while themselves were troubled with wars and revolutions, England continued tranquil. For though we attribute that primarily to God's blessing, yet it is by our national institutions that that blessing is instrumentally conveyed.

One more remark we would offer, which, though last, is by no means least in importance. It is, that every effort should be made by individuals, and by those in authority, who, in such matters, and for the time being, represent the nation, to

evidence in the most public manner how highly we reverence the Sabbath Day. There is perhaps no point of outward demeanour in which we more excel our Continental neighbours ; none in which we can teach them a lesson more beneficial to body and soul than in the observance of the Fourth Commandment. Let them see that, however great our commercial activity, it submits to restraint on that holy day ; that, however various our opinions upon other subjects may be, we are unanimous upon this. Let nothing dissuade us from fully sustaining our character in this respect. It is a vital point, whatever others may think of it. The day, when hallowed, is also blessed :—we have found it so in our own nation ; and, as God is faithful, it shall be found so always, and everywhere.

Some of the efforts which we have thus proposed may be attempted in some measure by

individuals:—and it is a great point, that all who are of any wealth or importance near the metropolis should feel that they can do something individually, without waiting for more extensive and combined movements, if these should be wanting. The greatest harm that can ensue will be in case those who are interested in the project should imagine that they can do nothing. Such a thought creates weakness where it would not otherwise exist, and paralyses attempts which would doubtless attain some measure of success. If, however, we can do no more, let us at least zealously support the effort which has been so nobly commenced by the Society for Promoting Christian Knowledge, who have shown that, as to the most important object in view, they are both able and willing to direct, and to carry forward the measures that are necessary.

There has been an idea entertained by some per-

sons, that the approaching assemblage of foreigners is likely to be accompanied by occasional riots and disturbance. We believe this idea to be entirely unfounded: though it must be admitted that a multitude even of our own countrymen are more likely to create a disturbance than a smaller number would be; yet, among those who will be drawn together by the Great Exhibition of Industry, there will be such a variety of language and of feeling, as to allow very little scope for united action, so that there can be no real cause for alarm. Besides those who will come to this country will be peaceably disposed; and, if they were not so, they would have far more cause to fear us than we to fear them, seeing that this nation, as a whole, are certainly able to defend themselves against all opponents, and in such a collision as we are referring to, would have every advantage on their side. But, supposing that there

were any possibility of an event, which, though we should not fear, we should yet deplore—there could be no better method to prevent its occurrence, than to shew them that we are prepared to meet them in the exalted spirit of Christian charity and brotherly love. Esau was overcome by the evidences of his brother's kindly spirit: his fierce revenge, and martial ardour, were dissipated by the warm breath of charity. And so, if our more generous anticipations should prove mistaken, if there should be in the less educated portion of the strangers, sojourning amongst us during this summer, a willingness to seize any occasion of manifesting national hostility, it would only be an additional reason to seek to influence them by higher principles of both a religious and a social kind. Let them see our arms extended to offer them a kind welcome, and our efforts exerted to lure them to rise to a higher moral exaltation,

and any feeling of hostility on their part, would almost, to a certainty, vanish away.

There may be many amongst ourselves who have, at times, thought that they would be glad to offer themselves for missionary enterprise, if there were not some external hindrance which they could not remove. Any such, who have a colloquial knowledge of some foreign language, will now, if in the neighbourhood of the metropolis, have the opportunity of doing missionary duty, without leaving their native land, or encountering any serious difficulty. Consistency requires that they should avail themselves of it; and can we believe that those arguments which have so often separated armies of savages, shall fail of efficacy when applied to the inhabitants of enlightened Europe?

If there be "a good time coming" it is impossible to imagine how it can be produced except

by the establishment of true principles, religious and social, in the minds not merely of one nation but of all. It has been our weakness hitherto that we have been too selfish and national (and this remark we would apply to all nations without exception)—we have been contented to build our own prosperity upon that which might be injurious to others; and it is but a just recompence that in so far as we have raised our hand against every man, we should have every man's hand raised against us. Let us all now have wider and more comprehensive views. Let there be less exclusiveness and more expansion. Let us be willing to yield our national peculiarities, and to call every man brother. Let us consent that others should receive and enjoy the light which we have obtained, knowing that it will not lessen our enjoyment to do so. Let there be freeness of intercourse between the now separated families

of the earth, under the conviction that this is the will of the Universal Father. The result shall assuredly be, not only the general spread of the true principles of social and national prosperity, but, what is far more important, the unrestricted knowledge of the true religion. Thus shall be hastened the approach of that good time which is certainly to come, when the kingdoms of the world shall become the kingdom of our Lord and of his Christ, and when the knowledge of the Lord shall cover the earth, as the waters cover the sea!

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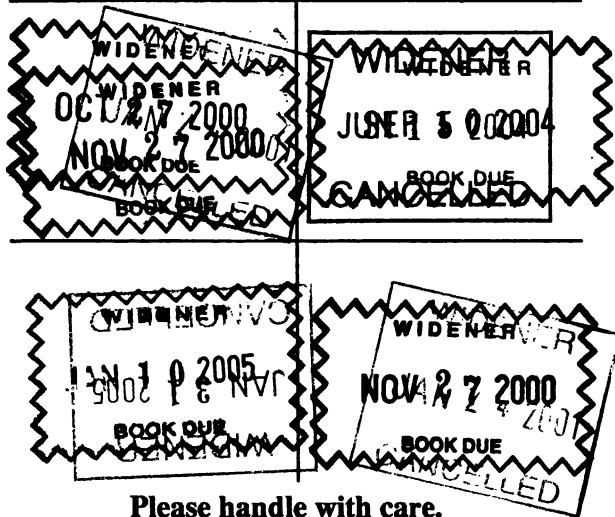
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